"Betwixt Ourselves" IN THE Madras Zoo

A Lecture on Sociology

The following Lecture on Sociology was delivered on the 6th April, 1922, when Non-co-operation was in its Zenith at Guntur, under the Presidency

OF

REV. DR. ABERLY, M.A., D.D.

BY

P. V. MANICKAM NAICKER

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Most Humbly and Respectfully

DEDICATED

TO

His Excellency the Zoo-keeper

OF

MADRAS

(Without Permission)

PUBLISHERS' PREFACE.

The literary, scientific, and sociological activities of Mr. P. V. Manickam Naicker, Superintending Engineer, P. W. D., Madras, the greatest versatile genius of South India, are well-known in the Madras Presidency. However, almost all his valuable researches and expositions of numerous important subjects remain yet unpublished for reasons quite well-known to us. We would leave the public to deduce the reasons for themselves from the very nature of the subjects so ably and successfully dealt with by him.

His retirement from Government service on his attainment of age 55 is due within a few months and we impatiently wait for the same so that his valuable discoveries may find the light of day, soon for the benefit of the world.

Though our line of business is not the publication of books, the high value and the excellence of Mr. Naicker's works, impelled us to take up the publication of his expositions in the general interest of South India, and we had the pleasure of publishing his "The Tamil Alphabet-Its Mystic Aspect" in 1917.

The present subject—"Betwixt Ourselves" in the Madras Zoo.—was a lecture delivered by him in Guntur on the 6th April 1922 under the presidency of Rev. Dr. Aberly, M.A., D.D. and the major part of the lecture appeared in five parts in "Justice" recently.

Having understood the great interest evinced by the public of the Madras Presidency in reading the

lecture, with the kind permission of the Editor of "Justice" for the first five parts and of the lecturer for the whole, we are publishing it in book form, in the neat royal octavo size on art paper with nine full-page illustrations very ably prepared, visualising the fine imagery of the lecturer, by the Artist, Mr. M. P. A. Samy. This Artist is another Tamilian genius in his line remaining unrecognized as many other Tamilians are.

Our special thanks are due to Messrs. Solden & Co., Artistic Printers, Block Makers, Triplicane, Madras, for the excellent get up of the book and for the expedition with which they completed the printing.

We have appended brief notes to the text of the lecture, more for the benefit of outsiders than for the Madrasees.

It is hoped that the public will appreciate the work and that a second edition will be called for soon.

1st November, 1926.

S. R. SABAPATI & CO.,
2/11, Mount Road, Madras.

The following works by Mr. P. V. Manickam Naicker, "Iswar Baugh", Mowbray's Road, Mylapore, Madras.

Are available :—

	Rs.	A.	P.
"The Tamil Alphabet—Its Mystic Aspect" in English with Tamil quotations	1	4	0
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"BETWIXT OURSELVES"

IN THE

MADRAS ZOO

REPORTER'S NOTE

This is a lecture delivered at Guntur by Mr. P. V. M. Noy Cur on the 6th April, 1922, under the presidency of Rev. Doctor Aberly, M.A., D.D. All creeds such as C.Os., N.C.Os, and neithers; all castes such as Bs, N.Bs, Panchamas, Hexamas, Octamas, etc., were well represented in the audience, even from Tenali, Repalli, Kollur, Gudivada and other places, not because they were extraordinarily eager to hear the subject but because of their curiosity to know what the subject was about.

In introducing the lecturer, the President said that he was perplexed by the title of the lecture and that he was as anxious as the audience to know from him what the subject was about, and called on the lecturer to deliver his lecture on "Betwixt Ourselves." What follows is the text of the lecture.

"BEWARE OF THE CAT ON THE FENCE"

(MOTTO)

"The Zoo-keeper was not only very lenient to them but was actually fondling them by taking them on his lap, patting them on their back and decorating them with fine silken ribbons and jewelled pendants" (page 4.)

" While you are so powerful, is it becoming of you to lick the feet of the Zoo-keeper for the crumbs he inadvertently drops now and then and sincerely to safe-guard him from his enemies and drive them out by barking at and biting them with great risks to your own life" (page 10.)

"BETWIXT OURSELVES" IN THE MADRAS ZOO

THE LECTURE

Mr. President and Gentlemen,—Though there is nothing in the title of the lecture to perplex anybody, yet the perplexity of the President is quite patent from the fact that he read only the first half of the title of the lecture, *viz.*, "Betwixt Ourselves," apparently not knowing what to do with the other half *viz.*, "The Madras Zoo."

Both the expressions "Betwixt Ourselves" and the "Madras Zoo" are track-beaten ones, and are so very familiar that I am really perplexed why you are at your wits' end at the title of the lecture. "Betwixt Ourselves" is one of the most humorous and enlightening works of the famous Max O'Rell, author of "Her Royal Highness the Woman", "John Bull and His Island", etc., whose works are prescribed in America for in-patients in State hospitals, and "Betwixt Ourselves" does not perplex even inmates of hospitals. As for the latter half of the title, "Madras Zoo," all are familiar with the zoo stories of that ancient Greek author, Æsop, and appreciate their morals to such an extent that the stories are prescribed as text-books for infants and even for grown-up children. I am, therefore, at a loss to understand why the President and you are puzzled with them. I surmise that you are at sixes and sevens because you do not know why I have come all the way to speak on such familiar subjects.

Max O'Rell, a great author as he is, has dealt, in the "Betwixt Ourselves," with a few individuals at

a time, and Æsop, unique in the world as a fabulist, has given the zoo stories of a few animals at a time, as a monkey and two cats, a bull and a frog, a crane and a fox, etc. Both these great men have lamentably failed to treat with large bodies of either of the two-legged or the more-legged races collectively, and I solicit, Gentlemen, your tolerance of my arrogance in coming forward with an announcement that I am going to excel both Max O'Rell and Æsop by telling you stories of large bodies of individuals with far higher morals, and pray that my stories may be prescribed for the particularly perverted children of the present Indian generation, and for the numerous stalking jail-birds who have recently walked with grace and congratulations into their chosen cages, and for the medical certificated honest N.-C.-Os., as these supernaturals are sure to find solace in them, because mine are not fables but incontrovertible facts as you will presently know and applaud.

First of all, I want to define logically some of the words in the title of the lecture lest there be the least difficulty in grasping the subject. I would define 'Ourselves' as a collective term for the various items in a group that have something essentially common among them. For instance, I would refer to the Himalayan mountain, the British Empire, iron stain and my arrogance as objects that may at first be thought to have nothing in common 'betwixt themselves', but a little closer attention will disclose that they can hold a conference 'betwixt themselves' to discuss which of them is most unshakable and will in all probability enable them to find the last item coming out with laurels.

Again, the word 'Zoo', meaning a collection of animals, needs a very clear definition as there are other words as 'herd' and 'flock' with which it may

be confounded. 'Herd' and 'flock' are collections of such animals as do, can, will, may, ought to, associate sexually 'betwixt themselves' and propagate their kind, whereas 'Zoo' denotes a collection of animals such as do not, cannot, will not, ought not, may not, shall not and all-other-auxiliary-verbs-not so associate.

Pardon me, Gentlemen, to repeat my definition of the 'Zoo' once more at length, that 'Zoo' is a collection of animals such as do not, cannot, will not, ought not, may not, shall not—and all-other-auxiliary-verbs-not—associate sexually and propagate their species, and to request you to remember it distinctly, because the main theme of my lecture hinges on the definition; and for you, Gentlemen, to be able to appreciate and criticise intelligently it is essential that you should clearly remember this very important definition.

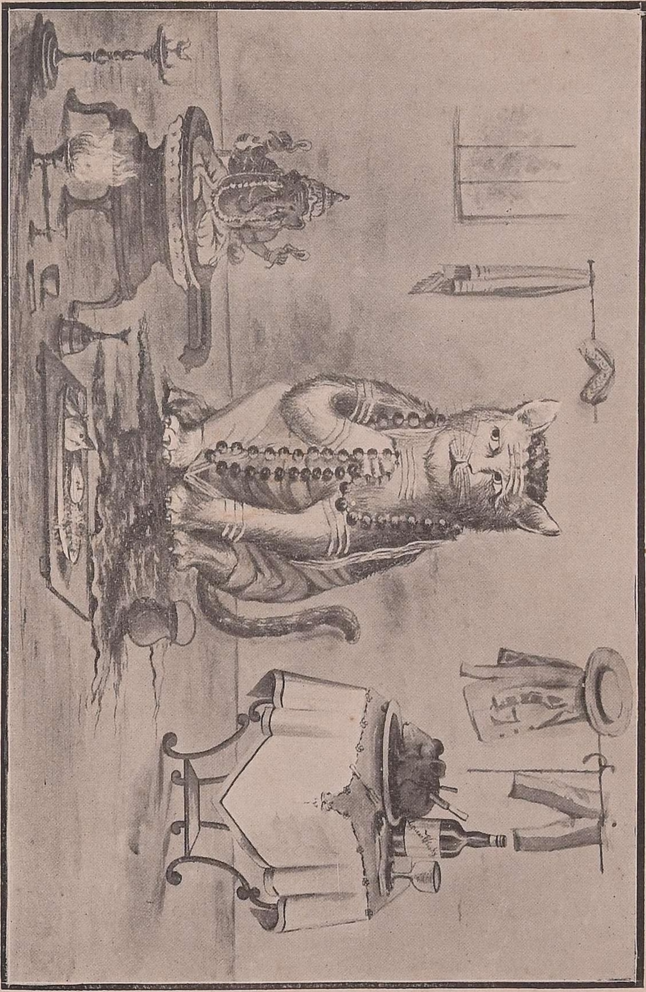
As a mofussilite, I had an ardent desire to see the Madras Zoo and I willingly sacrificed money, energy, and personal convenience for a trip to the Zoo, all the way from my village, and after such sacrifices I wanted to utilise my visit to the best advantage possible and went about the Madras Zoo peeping through every cage and fence there that enclosed a member of the Zoo with anxious eyes to see their varieties and with eager ears to hear their conversation which, as a philologist, I was capable of doing.

I saw in the south-west corner of the Zoo a stout fence within which there were a few bearded lions impatiently moving up and down and frequently exhibiting their terrible rows of teeth and flashing sets of claws to the on-lookers. I saw the rest of the feline race, as the roguish tiger, the light-footed panther, and the sly cat. **Of cats, I found various sorts—**

black cats, brown cats, striped cats, mottled cats, piebald cats, civet cats, rudraksha cats,--toddy no, no, toady-cats, whiskey, no, no, whiskered cats, de Angelis, no, no, the jungle cat, and a legion of other kinds, each one very interesting in itself, as India, of all countries in the world, is specially famous for its varieties of cats and that irrespective of their variegation in colour and form, they being in general fine to look at, their furs smooth to touch and their mews pleasing to hear so much so that **the Zoo-keeper was not only very lenient to them but was actually fondling them by taking them on his lap, patting them on their back and decorating them with fine silken ribbons and jewelled pendants** and even giving them bits of his table delicacies.

I next saw the canine race among others and of many varieties of them as well; as Combais, Sippi-parais, Sonangeis, etc., and, true to their instincts, they were showing their gratitude to the Zoo-keeper, by licking his feet for the few crumbs inadvertently dropped by him and were specially qualified in driving out his enemies by barking and biting—and safeguarding the Zoo-keeper by risking even their lives irrespective of his kicking or fondling them according to his whims for the time being.

I further saw various other members of the Zoo, such as the harmless antelopes which had greater freedom and larger compounds for themselves to roam about and graze, and also the various members of the rodent race such as black rats, brown rats, yellow rats, strong bandicoots, field mice, house mice, stinking mice, etc. They were fully engaged in burrowing the ground, raking the filth and stealing their food from other cages and securing the same in their burrows for a rainy day.



Of cats, I found various sorts, black cats, brown ,cats, striped cats, mottled cats, piebald cats, civet cats, rudraksha cats—toddy, no, no, toady-cats, whiskey, no, no, whiskered cats, de Angelis, no, no, the jungle cats" (pages 3 and 4.)

The Indian cats are not only famous for their shrewdness and cleverness, but have the speciality of wearing, in addition to their own, a set of outer paws, out of the available ones, whichever are sharp and powerful for the time being, and casting off the outer paws with the scratches they make on any other creature and retiring quietly and quickly with their own paws intact. At the time of my observation, these cats were wearing white paws, and I too received a few scratches as I was intruding upon their privacy and privileges. However, true to my wonted doggedness, I went on observing what was happening in the Zoo.

The cats were in conference in groups, and the general theme for discussion at these conferences was how to get rid of the Zoo-keeper and attain "Liberty." Some of the older cats were calling patience and remonstrating to the younger ones, pointing out that, of all the inmates of the Zoo, they, the cats, were those that were practically free and, more than that, fondled with the utmost affection by the Zoo-keeper and as such least justified to revolt against the Zoo-keeper. Morality and ethics apart, in their own self-interest the older cats said that it was advantageous to continue under the fostering care of the Zoo-keeper. It was true that they lost their most delicious food of vivisected vapai venison, but the gain of undremt of varieties of canned venison from the Zoo-keeper's pantry more than compensated the loss. They stated that it must be remembered and recognised with gratitude that, instead of having to sit and wait indefinitely at rats' holes and partake unpunctual meals, they had them punctually and sumptuously served with new delicacies which they could never have had in their natural habitat and that, in place of their original uncomfortable dwelling spots amidst fire-places, they had many luxuries

that were new to them. Further, they had various personal decorations and trinkets making them more handsome than nature made them, and for all these they must not only be grateful to the Zoo-keeper but endeavour their best to retain his guardianship. The old cats pointed out further that, in the Zoo, there were other stupid but powerful members from whom they, the cats, had to safeguard themselves by swiftness and softness of their feet, whereas with the Zoo-keeper in charge not only their safety but undreamt of luxuries were available.

The younger cats opposed vehemently their elders' point after point, called them imbecile, self-respectless doodles. They added that, for safety at all events, they need not depend on the Zoo-keeper as they were physically great experts in scaling walls and trees and such other places of safety in case of danger, and that instinctively they knew the best news which would please each individual member of the Zoo and allure the inmates to the adoption of their scheme to get rid of the Zoo-keeper. They said further in one voice that in any case "Liberty" was so important to life in this world, and that, even for the whole world, "Liberty" should not be left unsought. Moreover, they suggested to the few elder ones that the latter might keep a sacred neutrality between 'Loyalty' and 'Disloyalty' to the Zoo-keeper as that might ensure some initial advantages for their conspiracy and advised them to maintain silence as far as they were concerned, and finally decided upon a propagandist tour to the rest of the Zoo for getting rid of the Zoo-keeper.

I saw next a deputation of the young cats waiting upon the bearded lions in the south-west corner

"Oh! our erstwhile Emperor, Your Gracious Majesty, how deeply we lament for the loss of your Crown and for your lifelong imprisonment in this cage by the Zoo-keeper" (page 7.)

"Just reflect for a while the Royal State in which Your Majesties were just before this Zoo-keeper began to exercise control over us ?] What a sad fall! What a disgraceful fall!! (page 8.)

cage and addressing the senior lion thus:—

"**Oh our erstwhile Emperor, Your Gracious Majesty, how deeply we lament for the loss of your Crown and for your lifelong imprisonment in this cage by the Zoo-keeper**. He is but a tiny man who cannot retain life after a slight slash from one of your formidable paws, and it is a great disgrace to be subservient to that man. Don't you know that Your Majesty belongs to the same feline race as we do, and the only difference is that you are powerful in body whereas we are powerful in brains. What great things we can accomplish if only the powers of your body and the powers of our brain are put together? If we do so our "Liberty" will be an accomplished fact before the 31st August, 1921, failing which the end of October, and on no account later than the 1st of January, 1922, when the whole world will send to us greetings for the day of the "Madras Zoo Liberty" rather than to the Zoo-keeper for his Christmas and New Year."

The bearded lion pondered for a while and thanked heartily the cats' deputation for their expressions of sympathy, and said that he felt quite as happy in his new abode where he had lived with Her Gracious Majesty as well and been blessed with a few cubs, that he and his family were served very punctually with fresh meat, whereas in his old abode he roamed about miles and miles for days and days and after such wanderings secured his food intermittently and unpunctually. Again, his original home, the den, was getting so full of filth and excreta of his own family that after some time they found no space to live in and had to look for other quarters for want of living space, whereas the Zoo-keeper here was performing scavenging work for His Majesty's convenience so systematically that the present home was very nice and lovely, that he thought that he was

very lucky in getting the guardianship of the Zoo-keeper, and that, instead of revolting against the Zoo-keeper they were bound to feel grateful to him.

The deputation then replied respectfully in this strain: "With due deference to Your Majesty's views, we humbly beg to point out that, though so many advantages have no doubt been secured under the Zoo-keeper's care, the most precious of all worldly possessions, *viz.*, "Liberty," has been lost, and this serious loss should outweigh all other considerations. One may have to die of starvation, or die for want of comfortable abode, or for want of sanitation, or death may stare in the face at every step but for the Zoo-keeper's care, and yet the inevitable death is preferable to subjugation under the Zoo-keeper. **Just reflect for a while the Royal State in which Your Majesties were just before this Zoo-keeper began to exercise control over us? What a sad fall? What a disgraceful fall?** We cats are ever advisers and even now we are fondled by the Zoo-keeper, and we have no grievance of our own nor have we any axe to grind. It is not, therefore, with any selfish motive that we approached Your Majesty, but only on the selfless consideration of Your Majesty's loss of liberty. It is true that all of us have certain advantages in the Zoo-keeper's supervision and training of us to his own standards of life, but we have learnt thoroughly the Zoo-keeper's ways of life that we can keep up that standard and even improve upon it ourselves hereafter without his guidance; therefore, we earnestly pray Your Majesty will be graciously pleased to grant us permission to devise means to attain the "Liberty" of us all from the Zoo-keeper."

The bearded lion thought over it for a while again and said: "Yes, my dear kinsmen, what you

say seems to be correct, and I now feel great disgrace in my loss of "Liberty", but I do not understand how I can possibly escape from this invulnerable cage. While the Zoo-keeper has provided one set of door shutters to your flimsy cages and allowed you the freedom of going about, he has put a double set of shutters to my cage and bars unshakable even for my proverbial strength."

The cats pointed out that, because His Majesty was occasionally exhibiting his thundering voice, terrible teeth and claws against the bars of his cage, the Zoo-keeper was forewarned of His Majesty's strength and was therefore overcareful. The deputation then exhorted the bearded lion more than once, "Be silent and non-violent, be silent and non-violent, be silent and non-violent at any rate for some time, so that the Zoo-keeper may become a little careless," and assured the lion that, in the meantime, they, the deputation, would do all their speaking in their melodious and winning mews and work out a thorough scheme with the other members of the Zoo to regain the lost 'Liberty' for all the Zoo. The lion acquiesced and thereafter kept himself silent and non-violent with very great effort as that was contrary to his natural instincts.

The propagandist cats went round the Zoo and easily won over many other stupid members of the Zoo to join them in the conspiracy against the Zoo-keeper.

The deputation next waited upon the leaders of the canine race and addressed them thus:—"Our esteemed friends and brethren of the Zoo,—Though we are said to belong to two different races, *viz.*, feline and canine, we belong to the same main stock of mammalia. We have many things in common. We eat the same kind of food and live the same sort

of life. Our languages are always common, whether you derived your language from ours or we derived our own from yours, let that be a moot question for the present as that is not of great moment now, but the fact that our languages are related cannot be questioned. For instance, our snarling expressions for anger, our nasal expressions for love and affection and such like essentials are common in our languages, and we expect that you would consider our present mission to you with full sympathy. After all, it is for a common cause, not only of both of us but of the other members, too, of the Zoo, we have now called upon you for a consultation. We the cats always do homage to you and we respect your loud voice so much that we respectfully retire to heights and distances in due deference to you. **While you are so powerful, is it becoming of you to lick the feet of the Zoo-keeper for the crumbs he inadvertently drops now and then and sincerely to safeguard him from his enemies and drive them out by barking at and biting them—with great risks to your own life.** Have you devoted a moment of thought over the loss of our 'Liberty' and how disgraceful our situation is under the control of the Zoo-keeper? Is it not clear at least after our long experience of serfdom that, out of our own dissensions between our two races from time immemorial as they say 'fighting like cats and dogs' we lost our freedom? and is it not proper that we should settle our differences 'betwixt ourselves' and unitedly drive the Zoo-keeper out? The little kindness that the Zoo-keeper shows you is no recompense for the 'Liberty' he has taken away from you, and there is absolutely nothing to warrant your undue sense of gratitude towards him as you do out of your innocent instinct."

The feline deputation added that they were not unconscious of the fact that their race was in per-

petual enmity with the canine race from such remote times when Aryans cursed Dasyus and the Suras fought the Asuras, but that should not stand in the way of reconciliation now "betwixt themselves", right in the face of the mocking expression "to fight like cats and dogs." On the contrary, they should take lessons from their past experiences of dissensions and their consequent capture by the Zoo-keeper and now settle their differences "betwixt themselves" to get rid of the Zoo-keeper in the interests and for the liberty of both the races.

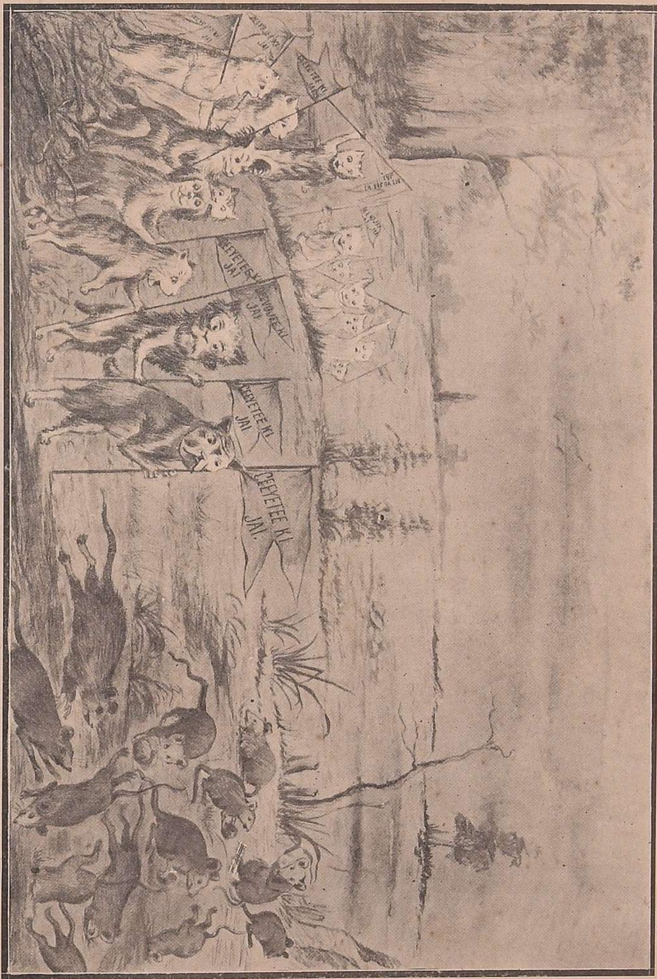
Then, a representative of the canine race, in his growling voice, exclaimed: "Oh my dear sly cats! Our sense of gratitude is not one of acquisition by our race but one born with us and indelibly ingrained in us, and inasmuch as the Zoo-keeper treats us with less contempt and is at least more kind and considerate towards us than your race, we are bound to be grateful and loyal, and furthermore we find that, under the Zoo-keeper's care, we are absolutely safe from the ravages of the bigger ones of your race, *viz.*, lions, tigers, etc. Then can we fall in with you whose inborn genius is as a rule such ingratitude as that of Drona who took the right thumb of Ekalvia as teacher's fee for his refusal to teach?"

The cunning cats showed remarkable forbearance for the insults so bluntly offered by the guileless canine leader and spoke as follows:—"Our dearest friends and brethren, you have spoken straightforwardly as you are wont to do, which we appreciate and for which we do not take offence, because we are deeply repentant of any past injustice or injuries we might have been the cause of, and we assure that, out of the profound wisdom achieved by our common loss of "Liberty", we shall settle our differences "betwixt ourselves" but now

act in unison to get rid of the Zoo-keeper. As a matter of fact, we have ever acted as advisers but never as leaders, and even now we do not plead the cause of liberty for our self-aggrandisement but only in the interests of the whole Zoo, and will now gladly demonstrate our honesty of purpose and devotion to public duty by accepting any of your elders as our leaders and ourselves acting in subordinate capacities in strict obedience to their commands as you may nominate. Not only that, but we will demonstrate our sincerity by singing chorus after chorus in praise of the greatness of the canine leaders, even to attract the antipodes."

The great majority of the canine race turned a deaf ear to the machinations of the feline deputation, but a handful of perverted units, charmed by the prospects of their praises being sung all over the world by the sweet-tongued feline race, joined the ranks, and the cunning feline deputation crowned these canine dupes as leaders of their movement on the spot, as Rama crowned Vibeeshana even before entering Ravana's territories. Tempted by such ostensible elevation of the elders to importance all abruptly, some of the frolicsome pups, with no thought of their past or their future, formed a corps of smart-looking volunteers and marched in front of the now united C. D. deputation for the transient enjoyment of the show **with their shrill cries of 'Deevojeeki Jai' and 'Ceeyeyteeki Jai' rending the air.**

Thereon the united C. D. deputaion approached the great rodent race and spoke thus:—"Oh gentlemen of the great rodent race who form a good fifth of the Zoo, our dearest friends and nearest brethren! We hope that before this time details of our C. D. movement for the attainment of liberty from the Zoo-keeper might have reached your ears. However,



"With their shrill cries of 'Deevojeeki Jai' and 'Ceeyeteeki Jai' rending the air. Thereon the united C. D. deputation approached the great rodent race" (page 12)

"The rats and bandicoots took to their heels on the appearance of the united C. D. deputation out of their old fear of being torn and swallowed up by the members of the feline race, and got into their holes" (page 13.)

our first mission to you is not to speak about the C. D. movement, but to offer our heart-felt apology for all the wrongs we might have been doing to you from Manu's time. We are sadly conscious that we were making a mess of you whenever you happened to be in our clutches. For all these sins we have suffered subjugation and imprisonment by this Zoo-keeper for a long time. However, out of evil cometh good, and so, in our long incarceration, we have had plenty of time for sober thinking, and we have clearly realised that, owing to our internal dissensions, we have become serfs of this Zoo-keeper and that we must henceforth unite and see to the Zoo-keeper's downfall and our liberation, because 'Liberty' is more precious than life."

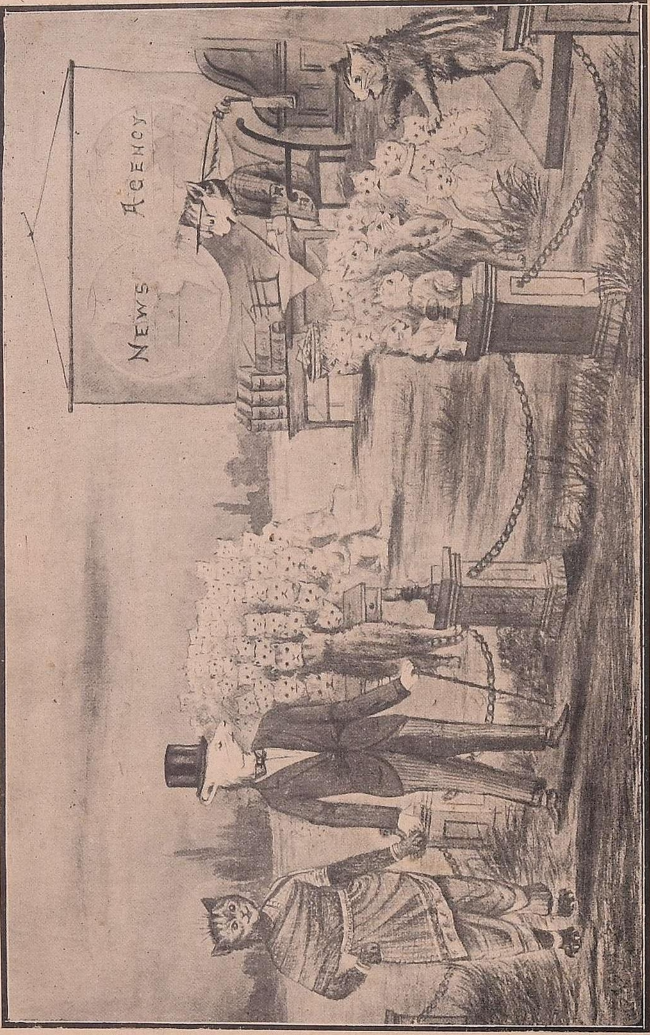
The rats and bandicoots took to their heels on the appearance of the united C. D. deputation out of their old fear of being torn and swallowed up by the members of the feline race, and got into their holes, but some bravos, out of simple curiosity, just thrust their dirty heads out of the holes and replied thus:—

"Revered gentlemen of the C. D. duputation, our heart throbs, our breath stops, and our body shivers at your sight, particularly when we recollect the past tyrannies of both of you until we came under the benign care of the Zoo-keeper. We are more afraid of the soft-footed C. of you than of the loud-mouthed D. who gave us at least time to bolt away or to escape. It is all true that 'Liberty' is dearer than life, but it is also a fact that we of the rodent race have more of that dear 'Liberty' under the Zoo-keeper than we ever had during the ages you were in power. It is also true that all of you feel humiliated and miserable under the Zoo-keeper, and, unfortunately, the only tie of union, as far as we can see, is that common misery of subjugation. But our fear is

what will happen after that common tie, misery, is gone. What certainty is there that you will not then go back to your predatory habits of living at the cost of our blood and flesh as you were wont to do in the, not very distant, past."

Thereupon, the canines of the C. D. deputation said that for their past conduct they were not altogether responsible, and that the feline members only had started the hunt of the rodent race in their own interest, to sitting idle pretending to be engaged in deep meditation and to live at the cost of the rodent race, whereas they, the canine members, merely followed the chase out of foolish curiosity, but not with any set purpose. The felines expressed deep repentance for their past wrong doings and stated once more that they had since come to their senses by the common loss of 'Liberty' of the whole Zoo owing to dissensions within themselves, and hence humbly solicited the rodent race for pardon and to consider whether it was not necessary to settle the common differences 'betwixt themselves' with a view to get rid of the Zoo-keeper.

One of the young members of the rodentia, Mr. Ice Rat, grown so impertinent by the very immunity from the ravages of cats and dogs granted by the Zoo-keeper's care, put forward an interesting proposition as preliminary to the rodent race joining their movement, *viz.*, that one of the poorest and the ugliest Miss Cats may be given in marriage to him and his pretty sister, Miss Ice Rat, may, in turn, be taken as bride for one of the poorest young cats, Mr. Kumbakonam, with a large dowry out of their long hoarded wealth in their holes to render life easy for Mr. Kumbakonam. Facilities for such social alliances and guarantees of amiable relationship between the two races, even after the misery of subjugation should be gone,



"One Miss Blue Cat wanted to wed, not even an ugly dark rat but a handsome Mr. White Rat and that all of you, nationalist cats, liberal cats, independent liberal cats, loyal cats, orthodox cats, de Angelis cats, all cats alike, gave up your proverbial mellow mewing and took to screeching and scratching, even to attract the attention of the antipodes." (pages 15 and 16.)

should be provided for. If they are conceded, they of the rodent race would have no objection to join the movement.

Then the feline leader, with loud applause, approbated the suggestion, and said that it was the very right thing to do, but that such social commingling could not, in the very nature of things, be brought about all on a sudden and that they would steadily work in that direction to bring about such social equalisation gradually and in course of time.

Then the leaders of the large rodent race exclaimed in one voice: "Why not then seek 'Liberty' also gradually and steadily instead of making a headlong rush while the union of the *Zoo* is not an accomplished fact ! ! !"

The feline leaders then said in a low confiding voice that the attainment of 'Liberty' from the Zoo-keeper was one which could be accomplished either now or never, because the Zoo-keeper was over-engrossed with the after-math of some serious domestic troubles and had never been so weak in his whole life-time, and was sure to recoup in the near future, and so 'Liberty' should be sought for now and now alone, and should this golden opportunity be missed, it could never occur again.

The rats shouted in one voice and said: "As far as we are concerned, we are well off under the Zoo-keeper's care. We cannot trust you cats, we cannot trust your time-serving promises. Only recently we heard that, not far from this Zoo, **one Miss Blue Cat wanted to wed not even an ugly dark rat but the handsome Mr. White Rat and that all of you, nationalist cats, liberal cats, independent liberal cats, loyal cats, orthodox cats, de Angelis cats, all cats alike, gave up your proverbial mellow mewing and took to screeching and scratching even**

to attract the attention of the antipodes; how can we trust you! how can we trust you!! goodbye! goodbye!!"

Then, a very keen-headed canine leader interceded and harangued thus:—'Gentlemen, my dearest friends and brethren, stay a while, and I shall propose an agreeable compromise, agreeable to the cats as well as to the rats. You know, gentlemen of the rodent race, that you are untouchables to the cats from time immemorial, not only untouchables but also unapproachables within the pouncing distance of the cats, exactly 74 paces in Malabar and 36 paces in the Tamil land. **Let us first of all remove that untouchability outright, which automatically involves the removal of unapproachability as well.** You know also, Gentlemen, that, according to natural laws, constant touching will eventually develop divine love and, if Miss Cat and Mr. Rat go on rubbing shoulders for some time, the inevitable result will be exactly what you have proposed, *viz.*, marital alliance, and indeed the Miss Blue Cat's alliance is only the outcome of such rubbing. Whether all the multitudinous varieties of cats you have enumerated yell or not, the alliance after the rubbing or the removal of the untouchability cannot be stopped, and that you know. Therefore, this is the best practical course and **so have this as our first and foremost programme in our Zoo-national scheme. I shall have immediately one of your poorest babies as my foster-daughter in demonstration of our sincerity.** Aren't you now satisfied? You must be, certainly!"

Then the rats showed immense satisfaction in their faces and yet, with the lingering suspicion whether the fragrant programme will at all be carried out or it was only put in as a bait to catch

"Let us first of all remove that untouchability outright, which automatically involves the removal of unapproachability as well" (page 16.)

"So have this as our first and foremost programme in our Zoo-national scheme. I shall have immediately one of your poorest babies as my foster-daughter in demonstration of our sincerity" (page 16.)

" Day of the Zoo liberty " (page 17.)
" The lions proclaimed themselves rulers of the Zoo. They tore to .pieces far more than they needed for their mess" (pages 17 and 18.)

the rats in the nationalistic traps, they exclaimed: "Well, gentlemen of the C.D. deputation, we shall wait and see how far the practical programme is carried out, before we catch the bait and join you en masse."

Gentlemen,—I do not wish to detain you long with my weary tale (pro-cats walk out in solemn silence, and pro-dogs and pro-rats cry, proceed, proceed), and I am coming to the close of the narration of what I saw in the Madras Zoo. The last event I saw was most horrible and I had to run helter-skelter for my life. The bearded lions, in the South-west corner which were piously chanting the charms in which they were initiated by the cats, committing of course a number of dialectic mistakes in chanting as 'Silence,' 'Non-violence,' 'Silence', 'Nonsense,' Violence', 'Nonsilence', 'Ville sense', 'Nonsense' 'Vile essence', 'Non solance', 'Silence', 'Insolence', etc., as you know the bearded lions' capacity to phonate is too poor, lay dormant during the days and stirred somewhat during nights for a mandalam of 40 days with great effort, and one fine morning, one of them happened to lean on the doorway of the cage and find it ajar, apparently due to the carelessness of the Zoo-keeper who failed to perceive the inferno underlying the mischanting of the charm of 'silence' and 'non-violence.'

The lions immediately perceived that the long-longed for **Day of the Zoo liberty,** which was so much assured by the cats, has come and walked majestically out of their cages with their lionesses and cubs to the open, and began to prey ruthlessly upon the other members of the Zoo, cats, dogs and antelopes alike giving free vent to their long supressed violence, and three of **the lions proclaimed themselves rulers of the Zoo. They tore to pieces far**

more than they needed for their mess, and as a token of acceptance of their authority as rulers of the Zoo they demanded and forcibly extracted a pinch of flesh from the vital part of other members of the Zoo, and such members who showed reluctance or offered resistance to the delivery of the pinch of flesh as the token of Royalty, they tore to pieces.

The propagandist cats and dogs alike had to wind up their propaganda in great hurry and the cats were the very first to volunteer as the C. I. D. spies to the Zoo-keeper and to get some innocent dogs and rats also suspended in mid-air by the neck as responsible for the rising of the Zoo.

The Zoo-keeper immediately whistled for a pack of ferocious blood-hounds from the distant north, set them against the unruly lions, killed some and drove the rest back into their cges. All the same, the Zoo-keeper's pet-cats were ever pet-cats, and the dogs and other members of the zoo were the only sufferers.

I am a specially qualified Reinforcing Engineer by profession, but my business suffered by intrigues and boycotts to such an extent that I was contemplating to close my shop and to choose some other line of business but the Zoo-keeper, you know, gentlemen, is a great businessman ; though he boycotted me before, for the emergency he summoned me as the best expert for the purpose to take up the work of double reinforcing the Zoo enclosure and offered me, after all, the then market rate of fees, which was, however, over three times the attenuated rate in my shop.

I was ever averse to the inner fences being assiduously maintained by the Zoo-keeper in his own interests, and I availed of this opportunity of the Zoo-keeper's anxiety to have his unwilling acquiesence

to pull down the inner fences to some extent and to use the materials to double reinforce the outer enclosures to meet his emergency; I was busily engaged in that congenial work to make the best use of the opportunity, as I knew fully well that I will be again shunted out by the Zoo-keeper as soon as his emergency was over.

While so engaged, I heard a Mystic Voice calling me "You, tall fool! Why all this adventure of your visiting this diminutive Madras Zoo? Don't you know that you are yourself one of the inmates of the huge Indian Zoo, bounded by bay on the east, by sea on the west, by ocean on the south, and by the biggest mountain of the world on the north, and haven't you made comparative study of this huge two-legged zoo in your vast sojourns in this remarkable Indian Zoo and amidst the human societies of Europc.

"No, emphatic no. I am a human being and all Indians are better human beings than in the rest of the world, because there are some superhuman beings as well in our midst whom we call Bhoodevas or Gods on earth; no other country on earth can boast of owning superhuman beings, and if you want independent, corroborative, incontrovertible evidence, please go to Vasanthapuram and peruse Mrs. Besant's 'India a Nation' and Mr. C. P. Ramasamy Iyer's Foreword, in particular, was my bold reply.

The Mystic Voice next called me to apply my scientific definition of Zoo to the so-called Indian Society and see whether it was not a huge zoo.

I replied with the same courage and confidence that I shall prove the Indian Society was not zoo, from the same scientific definition and went on refuting point after point. Permit me, Gentlemen, to repeat to

you the definition of the zoo for the third and the last time. A zoo is a collection of animals which do not, could not, would not, ought not, might not, should not and all-other-auxilary-verbs not associate sexually. I proceeded, no doubt Indians do come under the zoological classification of animals and for that matter all other folks of other countries too come under the same classification. It is in the nots that the Indian society is to be discerned, whether Zoo or not. I took first of all 'do not associate sexually' and refuted it by observing that to say that Brahmin to Pariah do not associate sexually will be far from truth as the criminal and the civil court records will show; to say that they 'could not associate sexually' will be still farther from truth as physiology will show; to say that they 'would not associate sexually' will be still and still farther from truth as psychology will show; to say that they 'might not associate sexually' will be farthest from truth as Mammon has got the might and I said triumphantly ditto, ditto to the rest of the auxilary verb-nots.

A third Mystic voice warned me, "Don't be jubilant, don't be jubilant, remember you have slipped over the most undaunted mandatory auxiliary of Satan D—*viz*.: 'should not associate sexually' which keeps the Indians within the pales of the huge Zoo, against which a Buddha, a Sankara, a Ramanuja, a Chaithanya, a Vallabha, a Nanak, a Vasavesa, a Ram-Mohan and many such religious enthusiasts did revolt but failed to shake. On the contrary, they caused endless multiplication of the already existing caste pallisades by a factor equal to the number of the endless shades of their religious creeds."

The later protestants who attempted to break through the pallisades of Satan D—*viz*., Kapila, Battachari, Chandravarkar, Bandarkar, Telang, Ranade,

Basu, Patel, Gour and others likewise failed but to their credit they did not cause further multiplication of the compartments of the Zoo. Do you, a non-entity of non-entities and one of the Indian Zoo, dare disclaim the congregation of the Indian two-legged beings from the proverbial Zoo !!! However insignificant you may be, you, as a Tamilian, should have the good sense to remember the special Tamil denomination Maakkal (மாக்கள்) for the two legged zoo in contradistinction from the human society called Makkal (மக்கள்)"

I was about to collapse with a deep sense of shame and helplessness and yet my curiosity enabled me to sum up enough strength to beseech the Mystic Voice, irrespective of my wounded pride, thus :—

Pray tell me Who You are,
Why they failed,
Is there deliverance
ever! ever! ever!

The all merciful Mystic Voice revealed itself thus:-

"I am in the Father in Heaven, in the Son on Earth—but not with Satan in Hell (A voice then you cannot be in his Government too), I am in the Theos of Theists, even in the Atheos of Atheists, in the Nil of the Nihilists and in the Agnos of the Agnostics. I am in the Allah of the Mahomedans in the Vishnu of the Vaishnavites, in the Siva of the Saivites and I am your Tutelary Deity.

SAMADHARMA
SAMADHARMA
SAMADHARMA

whom you worship with all your piety and about whom you have been preaching wherever you went in the huge two-legged zoo called the Madras Presidency."

The Mystic Voice continued:—"The ancient religious enthusiasts who revolted against the Aryan caste D... failed because they did not respect me, Samadharma, in their religious creed and the later protestants against the same failed too, because they attacked the results leaving the cause alone, *viz.* want of respect to me, Samadharma."

" Deliverance from Satan is with me, and me Samadharma alone."

Gentlemen, even the sweetest things on earth in excess cause nausea and disgust, and this narrative which bristles like porcupine with pointed quills in all directions would not but prick some one or other to a smaller or larger extent, though real patriots will realise that my endeavour is not to offend anybody but only to bring forcibly home the deplorable state of our society, and I shouldn't prolong further and I shall be done in a few words of direct speech for which I pray your sufferance again.

I have dealt with, elsewhere, in great detail, the Social Science of the Dravidians and their observance of Samadharma and the consequent retention of their Swaraj down to, so late as, four centuries ago, whereas the northerners who followed Manudharma lost their Swaraj at least 2500 years ago, and now it is enough to give a synopsis of the only points which are directly relevant to the present discourse. (Whispers in the front seats whether the subject was really sociology as announced or politics proper.)

I hear the wisper and the doubt expressed is quite warranted. Gentlemen, you must admit that Sociology is the real foundation and Politics is mere superstructure. Myself, as an Engineer in profession, was trained all my life to look to the foundations more

"I am His Majesty the King George himself, come here a second time with the concurrence of the British Parliament and call on you, 'India! here is Swaraj!!! Take it! take it!! take it away immediately!!! Please picture to yourselves the most pleasant scene of the receipt of Swaraj or Self-Government!!! Which Swa or Self to receive it?" (page 23.)

"The map of India to be pulled in opposite directions by every opposing interest or Swa............being torn to pieces and fragments by the numerous Swas and the Demons of plague and pestilence showering their chosen germs....." (page 24.)

carefully than to the superstructure of anything with which I deal, and you know the stability of any foundation cannot be treated without reference to the load of the superstructure coming on the foundations at various points. That is my apology for the lecture having essentially a subsidiary tone of politics.

The oft-hurled charge against the British rule that they divide and rule is either a product of ignorance or a concoction of malice and illwill. The division of the Indian people into thousands of small caste compartments, rendering the Hindu race, in the oxymoron of Sir Lepel Griffin, " a nation divided against itself," is neither the work of the Mahomedan conquerors nor that of the British traders. Neither of these were ever such adepts in the black art of dividing the Hindu race into a heap of sea-sand with no adhesion but only friction between them. It was the dastardly act of the Indian priest-craft, and such a super-clever artifice to maintain their domination without the expense of even a drop of blood, under all circumstances of home rule or foreign rule, the rest of the world have not known in the past or the present.

Gentlemen, assume that **I am his Majesty the King George himself, come here a second time with the concurrence of the British Parliament and call you "India! here is Swaraj!!! Take it! take it! Take it away immediately!!! Please picture to yourselves the most pleasant scene of the receipt of Swaraj or Self-Government!!! Which Swa or Self to receive it?** Is it the Brahmin Swa or the Non-brahmin Swa? Is it the Hindu Swa or the Mahomedan Swa or the Christian Swa? Is it the Oppressing Swa or the Oppressed Swa? Which of the numerous Swas or the opposing interests to receive it?

The map of India to be pulled in opposite directions by every opposing interest or Swa, one Swa's hands strangling another Swa's throats, one Swa's dagger piercing another Swa's heart, one Swa's sword cutting asunder another Swa's head, one Swa's hands pulling another Swa's legs, all the while the map of India **being torn to pieces and fragments by the Swas and the Demons of plague and pestilence showering their chosen germs** over those torn pieces and fragments unrestrained, repeating the anarchy and pestilence of the 19th century, and our neighbours, who are always squinting at us, snatching pieces away. I may now bring to your memory what J. F. Thomas wrote in the "Madras Journal of Literature and Science" dated April, 1839, *viz*., 'during the famine of 1831 more than one third of the inhabitants of the Guntur District or upwards of 200,000 persons perished within a short period, out of little more than 500,000.'

There is no use of shutting one's eyes to irretrievable defections. The more you see them clearly the more you can devise remedies. If the New World has the United States of America, recognising Samadharma between States, this Old World of numerous races, creeds and what-nots can at all but hope to have the highly scientific scheme of states expounded by the ancient Tamilians, that is, a State of United (Federated) Interests in the Administration or, in Indian vocabulary, a Samadharma Rajya, contradistinct from Swarajya, because the re-creation of Swa or Self in the Indian Society by a fusion of Castes is impracticable to accomplish within the near future, though unceasing endeavours should be made in that direction for the ultimate formation of Swa or Self in its correct sense. The term 'Swarajya' does not include the Britisher as part of the Indian Swa, whereas Samadharma Rajya

recognises not only the Britisher but also any Isher or Iian or Man as partner if he is only prepared to observe Samadharma. All endeavours towards emancipation should therefore be in our observing Samadharma within ourselves and thereby forcing the foreigners to observe the same Samadharma as well. You may be sure that your demand for Swarajya will be more palatable to the Britisher than your demand for Samadharma Rajya, because your own communal rivalry will keep you out of Swaraj though he may offer it to you, whereas the demand for Samadharma Rajya will not be palatable as it cannot be denied by him without losing all sense of dignity before the other great nations of the world, and if Samadharma were to be adopted he will have to make room for better qualified Indians in very many spheres, including Administration.

When I quoted the Mystic Voice of Samadharma, *viz.* "I am in the Father in Heaven, in the son on Earth but not with Satan in Hell," I heard somebody remarking, "you cannot be in his government too", apparently alluding to the Mahatmaji's reference to the British Government as the Satanic Government. I am sorry that the masses take that expression of that diplomatic giant, Mahatmaji, as a compliment to themselves and otherwise to the British. Please think a little deeper and you will see clearly and unmistakably that the Mahatmaji's merciless denomination of our society is far far detestable than my Zoo because Satan always chooses Hell for his government and nothing else. Please answer to yourselves, if the British Government is Satanic Government, what the name of the State over which it rules is. I believe Mahatmaji's Hell is more correct than my Zoo, and I bow to him and to the gentleman who drew my attention to it here.

I must unequivocally affirm that I do not consider the present South Indian Brahmins to be responsible for the bane of the Caste D...as they are not at all the invokers of that D......Researches, which I have published partially in 1917, will show that they are, by descent, pure Dravidians but enslaved by the Caste D...from the north just as and probably more rigorously than the great Dravidian Non-Brahmin communities. On the contrary, there are many great and unblemished souls even now among them, good many of whom are my friends and preceptors such as Mr. T. Sadasiva Ayer and others, whom I remember ever with the greatest reverence and admiration in my heart of hearts.

Therefore, I pray once more that my Zoo story may be taken in its true light—that it is my most sincere and patriotic endeavour to bring home our faults with force and conviction so that we may work for the introduction of Samadharma and for the removal of all the impediments to our progress as quickly as possible with the aid of the British Government which is unquestionably an embodiment of Samadharma in *principles* though not altogether so in *practice* as self cannot altogether be effaced in human affairs. So long as the principles are right, right practice can be attained sooner or later, but when the principles are radically wrong, practice can only be satanic for ever. One comparison for example, *viz.*, murder as a crime. Under the British Samadharma, whoever may commit murder whether the culprit is white or brown, Brahmin or Pariah, the punishment is capital, whereas under the Manudharma of the priest-ridden days the prayaschitha or atonement for a Brahmin murdering a Sudra was the same as for his killing a cat, an ichneumon, a jackdaw, a frog, a dog, a lizard, an owl, or a crow (*vide* Manusmrithi), whereas natural ethics would

demand more exemplary punishment to the cultured culprit than to the uncultured. There were similar horrible iniquities, so horrible as will be incredible to the European mind, in that Manu's Code glaringly opposed to the principles of natural ethics so much so that any improvement in practice under such laws will only be possible by a radical condemnation and total repeal of the whole Code.

Before proceeding further I must disillusionize your mind from the inevitable misconstruction that I, as a Government servant, to cull favour, am upholding the Government. If you read the history of my service you will find that I was the most ill-favoured of Government servants and that on account of unfair treatment I actually non-co-operated with the Government for nearly five years or in other words, was absent on leave without allowances and on deputation outside my department long before Mahatmaji conceived his N-C-O formula, and yet during that period of my non-co-operation I was loyal, to the core, to Government and offered my services for the Great War, of course to be rejected even in that, probably because they had the shrewdness to perceive that my offer for service in combatant ranks was not so much out of love for them as it was to break the ice of exclusion of Indians from Commissioned ranks. The reason was not the great love I bore towards the British Government, but my realisation that my sufferings in service were due to the cats of my Zoo story than to the white paws they wore, and I preferred the foreign Scylla to the inner Charybdis in the interests of the country itself.

Now, coming to the subject, one of the chief planks of attack against the British rule is that they have shown partiality in their procedure by providing special European jury to try European offenders,

that either an enlarged spleen of the deceased or the temporary insanity of the offender saved the offender from the gallows and that the white people elsewhere in the Colonies treated the coloured people in a manner analogous to that of Manu's Code. I am not here to defend the Government of which I am a servant through thick and thin, and yet, as an Indian, I am bound to direct my analytical vision inside first and outside next in the interests of our own advancement. First of all, it is quite plain that the alleged partiality is in *practice* or procedure but not in *principle* which is the real foundation for practice, and consequently, practice is sure to change itself till it goes to agree more or less with the principles laid down. Therefore, any amount of partiality in this respect is nothing when compared with the unimaginable and indelible iniquities Manu's law has ingrained in us. I know some interested persons say that Manu's Code is not in force today and there is no need to reflect on it at all. This is an unfair statement. It is true that the current Criminal Code is based on natural ethics and is diametrically opposed to Manu. It is, however, not a matter to be forgotten that the great credit for totally setting aside Manu's criminal law and introducing in its stead the most equitable English Criminal Law goes to those great benefactors of India, Lord Dalhousie and Lord Macauly and all Indians, with any grain of sense of gratitude, should, in their idolatrous ways, put up in their homes idols for Macaulay and worship him as the great Saviour of Indians from the detestable crimes of the Manu's criminal Code. May the all-merciful Almighty give us another Macaulay to replace the Hindu Civil Law as well, which is not only iniquitous but is a solid block against social and political progress of the Indians, by some law which makes no difference between man and man.

The accusation against the British Government as regards the differential treatment of Indians in the Colonies is that they, the British Government, have failed to exercise their influence to secure equitable treatment. I may not be suspected as defending the iniquitable treatment in any manner as there is no justification for a nation claiming to be super-civilized to follow even to a fraction the inhuman precepts of the Hindu priest-craft, but it is our duty to mend our inexcusable faults before calling others names who may fail to follow rigidly natural ethics.

Who are those who go to the Colonies, and would they have fared better than in the Colonies had they remained here, are cogent questions which if answered will bring in a deep sense of shame to those political philanthropists who raise the loudest cries, if they have any sense of shame at all. It is a well-known fact that most of the Indian emigrants to the Colonies belong to the depressed and the oppressed classes here who are treated as uitlanders or worse than beasts though they are the original owners of the Indian soil.

These platform criers want to teach natural ethics to the Colonies, but in their own country they would consider the mere sight, approach, and touch of most of the migrants as pollution in ascending degrees. They, the migrants, are forced by social tyranny to live far outside villages and towns in filthy surroundings and eke their livelihood in such heart-rending detestations which will give in physical existence the very mythical Hell on earth in India. They cannot come and sit in the common schools, they cannot draw water from the village wells, and, in brief, their life in India is misery to themselves who have been obliged to be brought up

in misery for ages and more misery to any impartial thinker.

Can it be denied that their condition has vastly improved after the advent of the British rule, and what reason could they possibly have to denounce the very rule which has given them emancipation and which is still giving them emancipation? Remember that this population is not less than ten times that of the Brahmins, to which community almost the whole of the antagonists to the British rule belong, excepting, of course, a few dupes to sycophancy and misrepresentation from other communities.

Not only the so-recognised depressed classes but the great community other than the depressed classes forming about three-quarters of the whole population classed as Sudras can be no less anxious to prefer continuance under the British rule to the loathsome degradation and humiliation under the Brahmin heirarchy, because, whatsoever may be the social, political and spiritual attainments of individuals in that community, they must socially bow to the most idiotic, loathsome Brahmin for the mere circumstance of his recorded ancestry, however detestable his actual ancestry may be.

It is not mere internal fracas that helps the retention of a foreigner as overlord of India, but the very emancipation of India is only possible under his care, because he is by nature and training quite averse to the most deleterious institution of Caste.

Just a word as to what this cruel institution has done to industries, mostly with which the British were able to establish their supremacy in India and elsewhere. For that matter, the very advancement

of the Western world is due to their progress in sciences and their application to industries. Are the Indians lacking in subtlety of intellect as a race? Certainly not. I can with fair foreign experience say that we need not yield the palm to any other race in intellectual capacity. Why then is the industrial degeneration and the consequent dependency of India ? However much the privileged classes may cry hoarse over the spurious boons of the God-ordained Castes of Hindus with quotations from their Smruthies, Mimamsas, and the Karma yoga of Bhagavat Geetha, yet the history of Northern India for the last 2500 years and that of South India for about four centuries will show that, though as claimed by those advocates the Indian followers of those tenets might have been going straight to heaven after plodding as chucklers, tanners, barbers, dhobies, tillers of the soil, and slaves to the upper three classes, hand in hand, shoulder to shoulder, with the Brahmins, *after death* of course, whilst peoples of all the rest of the world for all ages, the present included, might be going to Hell for not having the God-ordained Caste system in them—and I am not at all for disputing the claims of such direct elevation to heavens, for that experience after death is wanting in me—but I can say with my living experience that the *material* baneful effect of caste upon living human beings is patent and I can with confidence stand a debate with those who rely on their death experience. The God-ordained function of the Brahmin may be learning, but extensive and intensive material learning cannot be acquired by sitting in meditation alone ; he must handle nightsoil and other filth to study bacteria, and various mechanical appliances indispensable for material learning cannot be created by his sitting in contemplation alone.

The God-ordained function of the Kshatria may be fighting, but the manufacture of war weapons, mechanical and chemical, require greater intellect than that of the merely contemplative and non-laboratory Brahmin, and greater might than his muscles are capable of. Further, I find that a single machine-gun in the hands of a single casteless white man is more than equal to thousands of the God-ordained casteful Kshatrias.

The God-ordained duty of the Vysya may be husbandry and trade, but for competitional husbandry and trade, which can survive he needs power appliances and locomotives on land and sea and a good knowledge of chemistry, botany and other material sciences which call for greater intellect and practical knowledge than that of a contemplative Brahmin, and the co-operation of intelligent mechanics better than the proverbial Indian artisans sheathed in ignorance.

The God-ordained duty of the Sudra may be slavish service to the other three classes, but I have found the brainless Jost fan to be far more dutiful both during day and night than the human machine, the punkha-puller.

Again, the God-ordained function of the cobbler may be to cobble, cobble cobble for ever, generation after generation, but the more efficient machine cobbling and chemical tanning require mechanical and chemical knowledge more than what a contemplative Brahmin can possibly achieve.

So also the functions of the dhobie, barber, smith, carpenter and other artisans require vast material learning to survive competition.

It will thus be seen that the Sectariat's Caste D who created unmixable Sects and Castes in Indian

human beings alone did not create equally unmixable functions for them, and so the living and yet complacent Indian mummies compactly enshrouded and preserved in caste linen for over 2500 years in the North India and about four centuries in South India have excelled the Egyptian mummies in importance as objects for archeological studies for the rest of the world's scientists.

The Caste D... further enjoined in his inviolable mandates not only what the various castes should do but also what they should not do. The Brahmin should not do husbandry and artisan's work lest he will drop from his great eminence into purgatory straight vertically down with more than gravitational acelleration, The Sudra should not hear or utter the holy Sanskrit, and, if he transgresses, molten lead should be poured into his offending ear which hears and the offending mouth which utters, *vide* Manusmruthi. All learning was sealed in Sanskrit alone in Northern India, which was taboo to the great Sudra community who formed more than 96 per cent of the whole population, and the whole of the industrial pursuits were assigned to this large community but acquisition of knowledge was at the same time denied to them under the most cruel injunctions, leaving them in infernal ignorance for ever.

Is it any wonder then that, while the rest of the world were making strides in material sciences and industries, India was lagging behind even savage tribes under Christian guidance, and were crushed by competition in their very God-ordained pursuits by the enterprising and un-caste-ridden foreigners?

Here the Varnasramadharma enthusiasts of the present day, who are lifting heaven and earth to

fortify and perpetuate the Varnasramadharma or the caste rules of their Smruthies, who would say that the foreigners, though rulers, are great sinners, whereas the Indians, though materially degraded, every Sudra slave, every cobbler, every dhobie, every barber, every scavenger, every other filth-monger, by continuing to perform his God-ordained functions of serfdom with complacency and contentment, is a Karmayogin of the best type who will proceed straight to heaven, after death of course, along with and even in preference to Brahmins and Brahmin Gurus of today a good many of them have usurped the professions of lower castes down to tanning leather, selling essences of cow's meat and the fat of the pig.

As already assured, I am not going to oppose this contention at all, but would accept it point-blank and proceed further. As the Varnasrama-dharma organisations are now constituted, the great Sudra and Chandala communities are prominent by their absence from these organisations, thereby showing that they are not overzealous for their damnation of their earthly existence in return for the salvation of their spiritual selves after death-whereas the ever-famous, selfless, all-philanthropic Brahmins, true to their instincts, form the overwhelming majorities in those organisations, most charitably preaching physical damnation on this earth to the Sudras and Chandalas with the insurance of spiritual salvation after death. What all-merciful philanthrophy and fellow-feeling these Varnasramadharmites exhibit! These are the very people who have most broken their Smrithi rules. How many of those who take part in these conferences live on *unchavridhi* (picking fallen grains from the fields), how many perform the *pancha yejgnas*

and other Brahminical functions? But the extremists, of extremists in politics and who cry for immediate and complete Swaraj in the Councils and the Assembly are from this Varnasramadharma organisation, who systematically break the Varnasramadharma rules. Their leader is a Maharajha who will be Card rajha or Spade rajha but for the British protection. Where is the Sastraic provision for his being a rajha while there are men with arms available to be rajhas? Another petty Brahmin leader is a Zamindar and Mirasdar or husbandman. How much is this person learned in Sruthies and Smrithies? Would they give up their Raj and Zamin and take to *Unchavridhi* in demonstration of their sincerity in their Varnasramadharma leadership as Budha gave up his throne in demonstration of his adherence to his principles. Without much room for contradiction it can be affirmed that these men have only retained their selfish exclusiveness and obstructiveness which were to their material benefit but have dropped all their brahminhood.

Brahmins of the Smrithi type are the least injurious to mankind, and they are quite welcome if they can only act to a tithe of their pretensions and we shall prostrate before them. One of my Brahmin friends but one of the greediest Vakils once invited me to go along with him to a Varnasramadharma Conference held in Trichinopoly, but I declined with thanks, saying that I was maintaining my Varnadharma of being a low artisan Engineer, that I needed no reminder from the selfless philanthropists and that I awaited large orders for the manufacture of Thrithandam sticks, Yogapeeta planks, Kamandala vessels of wood or copper from the whole of the Brahmin population after they pass resolutions to restore themselves to the rules of their life laid down in their

Smrithies so that I may become a millionaire by the wholesale contract as every one of the present-day Brahmin needed them to be entitled to Brahmindom, although I am sorry to say that not even a single order has yet been received for any of those articles either by me or by my brethren in profession.

Remember, gentlemen, that the conquerors were never reconquered by the conquered by force, as the former were naturally careful enough to maintain the difference of power in their favour always. Only social Samadharma, or assimilation obliterated the conquerors in the past. Where are the Pallava conquerors of South India now? Who reconquered them? Only social fusion or Samadharma which was in existence till four centuries back in South India obliterated their individual existence. It is not your sword or gun but the shafts of the clear-eyed Indian Love-God, Munmatha that reconquered them. Ask the Britisher himself how and when he reconquered his Norman conquerors and he will tell you that the shafts of his blear-eyed Cupid that reconquered.

I have spoken on the Samadharmic science of the Ancient Tamilians in great detail at all the important places in the Kistna and the Guntur Districts already and it is too late this night to re-state the same here. Put in a nut shell, **the composition of any healthy State is represented in that science by the figure of a Man (Purusha in Sanskrit) whose lowest part up to waist signifies the solid element, Earth, to the diaphragm, the liquid element, Water, to the shoulders, the subtle element, Fire, to the bridge of the nose, the subtler element, Air, and above all, the brain, the subtlest element, Ether, corresponding respectively to Labour, Commerce, Protection, Teaching, and Administration in a State.**

The Brain of the State, quite similar to the human brain, should have centres of influence in it to receive

THE STATE-CRAFT
PROPOUNDED BY
THE GREATEST OF INDIAN LEADERS
IN MADRAS
SAMADHARMA RAJYA SYSTEM. (page 37)

The composition of any healthy State is represented in that science by the figure of a Man (Purusha in Sanskrit) whose lowest part up to the waist signifies the solid element, Earth, to the diaphgram, the liquid element, Water, to the shoulders, the subtle element, Fire, to the bridge of the nose, the subtler element, Air, and above all, the brain, the subtlest element, Ether, corresponding respectively to Labour, Commerce, Protection, Teaching and Administration in a State.

The brain of the State, quite similar to the human brain, should have centres of influence in it to receive reflex impulses from every group of ramifications forming a unit in Society and to transmit motor impulses to the same whenever necessary in confederation with all the other centres of influence. (pages 36 and 37.)

reflex impluses from every group of ramifications forming a unit in Society and to transmit motor impulses to the same whenever necessary in confederation with all the other centres of influence and the State-craft propounded by the Greatest of Indian Leaders in Madras was the same as this highly scientific **Samadharma Rajya system** of the Ancient Tamilians.

May I therefore, exhort one and all of you to work for Samadharma Rajya and Samadharma Rajya alone, and convert the huge Indian Zoo into human society, and thus close my lecture thanking you heartily for your patience and forbearance.

Dr. Aberly then rose amidst cheers and expressed that he never heard a more felicitous lecture than this, forcing conviction over and against one's established views and he hoped the audience would think seriously and earnestly on the valuable suggestions of the lecturer and inaugurate a Samadharma Rajya Sabha at Guntur similar to the Sabhas inaugurated in other centres in Kristna and Guntur Districts which would be the real token of appreciation of the lecturer's original propaganda. He then dissolved the meeting.

"BETWIXT OURSELVES"

IN THE

MADRAS ZOO

PUBLISHERS' NOTES

(For the Madrasee readers the perfect analogies of the *Zoo* will sound as actual identities and the notes will be superfluous. These notes are, however, given for the benefit of outsiders who have not known much of the communal dissensions in the Madras Presidency.)

Reporter's Notes.

"Betwixt Ourselves" in the Madras Zoo:—Is the satirical subject heading of the lecture. Whenever the extremists are accosted by moderates as to how the former, in spite of the very extensive and intensive communal dissensions existent in India, can hope to realise their ambitions of Swarajya without the help of the Britisher, the stock argument used is:—No doubt there are communal dissensions in India, but we must adjust our differences "betwixt ourselves" and drive the foreigner out.

The lecturer ridicules the idea of "ourselves" among Indians by bringing out the analogy of the *Zoo* entertaining such an idea of "ourselves".

P. V. M. Noy Cur:—This is a modulation of the usual spelling of the lecturer's name, P. V. M. Naicker, to suit the *Zoo* subject of the lecture as Noy in Tamil and Cur in English convey the meaning, dog, which, in his allegorical exposition, signifies the communal characteristics of the Non-Brahmins of the Madras Presidency and the lecturer is a Non-Brahmin.

C. Os., N. C. Os., and neithers:—In chemical symbols, C. O. represents corbonates and N. C. O. represents nitrocarbonates, whereas in political symbols C. O. represents co-operators and N. C. O. represents non-co-operators. The analogy in these symbols lies in the fact that the carbonic acid gas causes

stupe faction and loss of activity, whereas the nitrocarbons are high explosives, and in politics co-operators were not able to excite the emotions of the populace, but the non-co-operators kindled the fire in the popular mind to such an extent that serious outbreaks causing loss of life took place and the originator of the non-co-operation movement was obliged to wind it up in a hurry.

Bs., N. Bs :—N. B. stands for both Non-Brahmin and *nota bena* and it signifies that the Non-Brahmin in the Madras Presidency is *nota bena* in the Madras politics and is not a negligible factor.

Panchamas, Hexamas, Octamas, etc. :—This is a mockery on the denomination Panchama which came to be adopted, though Manusmruthi laid down that there was not a fifth caste at all. If the term Panchama was admissible, irrespective of the Manusmruthi, Hexamas, Octamas, etc., will be equally admissible.

Page 1.—

Beware of the cat on the fence :—There is a parallel expression in Tamil, Mathilmel Poonai, meaning one sitting on the fence or not adhering to any particular principle but waiting to fall in with the side which offers the best personal advantages. In the Zoo analogy, anybody who knows the Madras Brahmins can well appreciate the cat's characteristics in them and also the fact that the majority in the nationalistic camps were the Brahmins, although when high official positions became available, leading members of that community in that camp accepted such positions.

Page 2.—

Numerous stalking jail-birds who have recently walked with grace and congratulations into their chosen cages:—In 1922 the followers of the N. C. O. creed of Mahatma Gandhi were convicted for disobedience of law and they were volunteering to get into jails and for every one entering jail there were public congratulations from the party outside the jails. The incongruency and consequent fun was in the expressions of congratulations alike when the inmates of jails were released on the expiry of their terms of imprisonment.

Medical certificated honest N. C. Os. :—Some of the N. C. Os. who never knew manual labour in their life of feeding on the wealth of their clients, when sentenced to rigorous imprisonment, obtained medical certificates of physical incapacity to work and evaded labour.

Page 3.—

Went about the Madras Zoo peeping through every cage and fence there that enclosed a member of the Zoo with anxious eyes to see their varieties and with eager ears to hear their conversation which, as a philologist, I was capable of doing :—A metaphorical statement of the lecturer's careful study of Indian Sociology.

I saw in the south-west corner of the Zoo a stout fence within which there were a few bearded lions :—Refers to the Moplahs, a sect of Mahomedans in Malabar, the south-west corner of the Madras Presidency.

Page 4.—

Black cats, Brown cats :—Refers to the South Indian Brahmins who are found in all manner of colours ranging from the darkest to the fairest and yet claiming origin from the Aryans. However, in their creed of looking down upon Non-Brahmins not as varied as in their colour they are quite uniform.

Striped cats :—The stripes refer to the caste marks of holy ashes and namam by Smarthas and Ayengars of the South Indian Brahmins.

Mottled cats :—Refers to the prints or muthrais worn on the body as caste marks by the Madhva Brahmins of South India.

Civet cats :—Refers to the scented females.

Rudraksha cats:—Refers to the popular story of an old cat which out of infirmity was unable to secure its prey, rats, wore rudraksha garland and sat in a pious attitude in a place and snatched greedily the guileless rats which came to worship the sacred cat.

Toddy, no, no, toady cats, whiskey, no, no, whiskered-cats :—Refers to Brahmin cosmopolitans who have no objection for intoxicating drinks and those who have grown moustache of the up-to-date fashions.

As India, of all countries in the world, is specially famous for its varieties of cats :—Nowhere in the world such caste groups similar to the Brahmins of India are to be found.

Their mews pleasing to hear:—Natural gift of diplomatic speech.

Was fondling them by taking them on his lap, patting them on their back :—Showing favour by giving elevated positions in office and otherwise encouraging them.

Decorating them with fine silken ribbons and jewelled pendants:—Conferring on them honors and titles such as Dewan Bahadur, Knight, C. I. E., etc.

Giving them bits of his table delicacies:—Inviting them to gubernatorial dinners.

Canine race :—Refers to the Non-Brahmins of South India.

Few crumbs inadvertently dropped by him:—Official and other positions of a very low order for which he could not find Brahmins to volunteer and was obliged to engage Non-Brahmins.

Were specially qualified in driving out his enemies by barking and biting—and safeguarding the Zoo-keeper by risking even their lives irrespective of his kicking or fondling them according to his whims for the time being:—Rendering military service and protecting the Britisher from his enemies, risking their lives, and yet the Brahmins, who as a class were unfit for any military service and who rendered no service in the combatant ranks, were getting the most favoured treatment

The various members of the rodent race such as black rats, brown rats, yellow rats, strong bandicoots, field mice, house mice, stinking mice, etc :—The oppressed, depressed and untouchable classes, some very dark, some fair coloured, some dirty, some stinking, owing to their occupations in husbandry, scavenging, etc.

They were fully engaged in burrowing the filth, and stealing their food from other cages and securing the same in their burrows for a rainy day:—Though the depressed and the oppressed classes were digging the soil and doing all kinds of menial labour they were not paid enough for living so much so they were obliged to steal in order to keep body and soul together.

Page 5.

The Indian cats are not only famous for their shrewdness and cleverness but have the speciality of wearing, in addition to their own, a set of outer paws :—As the Brahmins had the ears of the rulers, whoever they may be, they were able to secure the signatures of the ruling classes quite easily against

other communities, all the while leaving the responsibilities to be borne by the signatories, themselves appearing as innocent as innocence coud be.

At the time of my observation, these cats were wearing white paws and I too received a few scratches as I was intruding upon their privacy and privileges :—The lecturer, a Non-Brahmin Superintending Engineer, refers to his sufferings in service owing to the machinations of the Brahmin subordinate and superior staff as all the important official positions were with the Brahmins and his solitary appointment in the superior grade was an intrusion upon the Brahmins' privileges as they hitherto monopolised.

True to my wonted doggedness :—A play on the word doggedness with reference to the lecturer's signing himself as Noy Cur meaning dog.

The cats were in conference in groups, and the general theme for discussion at these conferences was how to get rid of the Zoo-keeper and attain "Liberty :"—The extremist movements in the Madras Presidency were manipulated mostly by the Brahmins.

Vivisected Vapai venison :—In the days Brahmins were performing Yagas and were eating meat in plenty; the thick coat of fat in the region of the navel of the animals sacrificed called vapai in Sanskrit was offered as the most delicious part of the sacrificial animal, so much so that the word vapai in common usage, even in the vernaculars, has acquired the metaphorical sense, most excellent. The present Brahmins are known to be vegetarians as a class.

The gain of undreamt-of varieties of canned venison from the Zoo-keeper's pantry :—The cosmopolitan Brahmins using tinned meats freely and even the orthodox Brahmins having no objections for bovril and other essences of meat in the name of doctor's prescription.

Wait indefinitely at rats' holes and partake unpunctual meals :—Depend upon the husbandry of the depressed classes essentially for their living and hence getting supplies varying with the seasons.

Had them punctually and sumptuously served :—As the majority of the Brahmins in the Madras Presidency were in

official positions, giving up their brahminical duties ordained by Sastras, they were getting fat and sumptuous salaries monthly most punctually, unlike other communities most of whom still continued in their vocations of manual labour enjoined on them by their oppressors.

In place of their original uncomfortable dwelling spots amidst fire-places :—The analogy is in the cat's favourite place of rest near the hearth, and even in the hearth itself after the fire is extinguished, and in the functions of the Sastraic Brahmin who is to maintain what are called five kinds of fires or Panchagni and to perform his austerities in their midst.

Page 6.

They had various personal decorations and trinkets :—The insignia of honors and titles such as Bahadurs and C. I. Es. are here referred to as the real pet cats get decorated at home.

There were other stupid but powerful members from whom they, the cats, had to safeguard themselves by swiftness and softness of their feet :—Refers to the Brahmin's proverbial physical incapacity to defend himself against the aggression of communities more powerful physically, such as Mahomedans, Kallars, Maravars, etc.

Experts in scaling walls and trees and such other places of safety in case of danger :—Cleverness to get under cover or protection even in the same quarters where there was danger as a certain leading Brahmin gentleman got under protection during the Moplah rebellion.

The best mews which would please each individual member of the Zoo :—Cleverness of speech to suit individual tastes and to win them, whatever may be their own inner feelings.

Sacred neutrality between 'Loyalty' and 'Disloyalty' to the Zoo-keeper :—Pretented loyalty, but their hearts in full sympathy with the revolters.

Decided upon a propagandist tour to the rest of the Zoo for getting rid of the Zoo-keeper :—The N. C. O. propaganda for attaining what they called Swarajya which in Madras meant Brahmin Rajya.

Bearded lion in the south-west corner cage :—Malabar. the place of the Moplah Mahamedans in the south-west corner of the Madras Presidency.

Page 7:—

Oh our erstwhile Emperor :—The Moghul Empire which preceded the British.

Your Majesty belongs to the same feline race as we do:—Refers to he Semitic and Aryan fusion in the north-west of India.

You are powerful in body whereas we are powerful in brains :—Mahomedans as a class are more powerful in body and Brahmins of the Madras Presidency are more powerful in brains comparatively.

Our 'Liberty' will be an accomplished fact before the 31st August 1921 :—Mahatma Gandhi's first forecast of attaining Swarajya in the N. C. O. programme.

Failing which the end of October :—His second forecast of attaining Swarajya.

On no account later than the 1st of January, 1922, when the whole world will send to us greetings for the day of the "Madras Zoo Liberty":—His third and the last forecast which failed and he had to wind up his programme of N. C. O. owing to serious outbreaks in Bombay, Chowri-Chowrah, Malabar and elsewhere.

His original home, the den, was getting so full of filth :—The unhygienic conditions of the Mahomedan quarters in general in the Madras Presidency.

The Zoo-keeper here was performing scavenging work for His Majesty's convenience :—Sanitary arrangements introduced by the British Government.

Page 8.—

Just reflect for a while the Royal state in which Your Majesties were just before this Zoo-keeper began to exercise control over us :—Refers to the Moghul Empire just before the establishment of the British rule.

Page 9.—

While theZoo-keeper has provided one set of door shutters to your flimsy cages and allowed you the freedom of going about, he has put a double set of shutters :—Military dispositions by the British more concentrated at Mahomedan centres.

Because His Majesty was occasionally exhibiting his thundering voice, terrible teeth and claws :—Frequent outbreaks in the Mahomedan areas.

Be silent and non-Violent :—Mahatma Gandhi's well-known political but impracticable formula.

Though we are said to belong to two different races :—The Aryan and the Dravidian races.

We have many things in common. We eat the same kind of food and live the same sort of life :—Religious beliefs and rituals, social customs and habits being common between the peoples who call themselves Aryans and Dravidians.

Page 10.—

Whether you derived your language from ours or we derived our own from yours, let that be a moot question :—Sanskritists assert Tamil as a derivative from Sanskrit, whereas the Tamils claim Sanskrit as a derivative from Tamil.

We respect your loud voice :—Blunt outspokenness of the Non-Brahmins as a class.

You are so powerful, is it becoming of you to lick the feet of the Zoo-keeper :—Refers to the powerful majority of the Non-Brahmins in the Madras Presidency and yet remaining loyal to the British rule. This was the very argument of the Brahmins before the Meston Committee against the reservation of seats in the Madras Legislative Council for Non-Brahmins pressed by the Non-Brahmins.

Your undue sense of gratitude :—The inborn sense of Non-Brahmins in the Madras Presidency is gratitude.

Page 11.—

Remote times when Aryans cursed Dasyus and the Suras fought Asuras :—Refers to the Aryan quarrels with the indigenous races from the remotest times as evidenced by the Vedas themselves.

As the Zoo-keeper treats us with less contempt and is at least more kind and considerate with us than your race :—The Madras Brahmins' arrogant presumptions of superiority over the Non-Brahmins by the accidence of reckoned descent.

Whose inborn genius is as a rule such ingratitude as that of Drona who took the right thumb of Ekalvia as teacher's fee for his refusal to teach :—The allusion is to the story in the Mahabharata. Drona was a Brahmin but was teaching the use of arms to the Pandavas and Kurus. Ekalvia belonging to the jungle tribe called Vedars begged Drona to teach him also the use of arms, but Drona refused. Ekalvia went home and set up an effigy of Drona and developed the art of using arms so very well that he excelled the disciples of Drona except Arjuna and equalled Arjuna. Once Arjuna performed the feat of piercing all the leaves of a peepul tree by discharging one shaft from his bow with the aid of the mantras he learnt from Drona, and Ekalvia who happened to pass by the tree afterwards saw the holes in all the leaves made out the process by which the holes were pierced and with his arrow pierced another set of holes in all the leaves and went away. Arjuna, returning by the same route, saw the second set of holes, felt jealous about the person who might have performed the feat, went to Drona and complained that he, Drona, disclosed the secret art to others as well while pretending to be thoroughly confidential with the Pandus and Kurus alone. Drona reflected and suspected that Ekalvia alone could have accomplished such a feat, sent for him, and made enquiries from which he made out that Ekalvia acquired the art by Bakthi towards his imaginary Guru or teacher. Ekalvia took this opportunity to ask Drona whom he recognised as his Guru acting through the effigy what dhakshana or remuneration he, Drona, wanted from the disciple, Ekalvia. Drona demanded the right thumb of Ekalvia which was cut and given by Ekalvia ungrudgingly, thereby disabling himself permanently from using the art of archery he developed without the actual help of Drona. This typical story depicting the straightforwardness of the Non-Brahmin Ekalvia and the treacherous conduct of the Brahmin Drona is quoted by the dogs to the cats.

Page 12.—

By accepting any of your elders as our leaders and ourselves acting in subordinate capacities :—Gandhi, C. R. Das in the north, E. V. Ramaswamy Naicker, Dr. Varadarajulu Naidu, Kalyanasundara Mudaliar and other Non-Brahmins were the accepted leaders for the nationalistic movement.

By singing chorus after chorus in praise of the greatness of the canine leaders, even to attract the antipodes :—

The Brahmin press was extolling the Non-Brahmin leaders who fell in with them to the skies, but were steering the movement from within which the guileless Non-Brahmin leaders did not perceive.

As Rama crowned Vibeeshana even before entering Ravana's territories :—That was a clever move on the part of Rama to crown Vibeeshana in anticipation of victory and to enlist the hearty co-operation of Vibeeshana, Ravana's very brother.

The United C. D. deputation :—The pun is on the initials C. and D. of cats and dogs and of Civil Disobedience, a deputation to induce which went throughout India at that time under the brief title, C. D. deputation. Further pun is in the correspondence of Civil with Cat which is by nature Civil and Disobedience with Dog.

"Deevojeeki Jai" "Ceeyeyteeki Jai" rending the air:— Imitations of the cries like Soukat Ali-ki Jai and Gandhi Mahathma-ki Jai, meaning Dog ki Jai, and Cat ki Jai respectively.

Page 13.—

For all the wrongs we might have been doing to you from Manu's time :—Manu's code is the earliest record of codified inhuman treatment to the depressed classes by the upper classes.

Making a mess of you whenever you happened to be in our clutches :—The pun is on the word mess meaning the rats as the litteral mess for the cats and also meaning confusion in the recognised English idiom.

The rats and bandicoots took to their heels on the appearance of the united C. D. deputation :—The depressed classes in the Madras Presidency practically bolted away from the Civil Disobedience deputation. In fact, the Madras Presidency gave a correct understanding of the deplorable social conditions as the real handicap for any national scheme and lead to the introduction of the removal of untouchability as the first item in the nationalistic programme.

Just thrust their dirty heads out of the holes and replied thus :—" Revered gentlemen of the C. D. Deputation, our heart throbs, our breath stops, and our body shivers at your sight, particularly when we recollect the past tyrannies of both of you :—This is almost a precis of the address

presented by the depressed classes to Mahatma Gandhi at Coimbatore.

Page 14.—

The canines of the C. D. deputation said that for their past conduct they were not altogether responsible, and that the feline members only had started the hunt of the rodent race in their own interest :—As the large majority of the Non-Brahmins are husbandmen themselves they did not depend on the agriculture of the depressed classes as the Brahmins depended and were habitually sitting idle detesting manual labour altogether.

Engaged in deep meditation :—The analogy is in the cat's sitting quiet at rat's holes waiting for an opportunity.

To live at the cost of the rodent race :—Brahmins living on the toils of the depressed classes.

Canine members merely followed the chase out of foolish curiosity :—In the Non-Brahmin's looking down upon the depressed classes there was no purpose whatever as they were themselves labourers but they imitated the Brahmins in looking down upon the depressed classes.

Mr. Ice Rat :—This is a hint at the wealthy family of P. Venatachellam of Madras, a panchama, but the proprietor of the biggest Ice factory in Madras and a self-made millionaire.

Mr. Kumbakonam :—Is from that memorable drama of Chintadripet, Madras, Dambachari Vilasam, in which Kumbakonathu Iyer is one of the principal characters as the go-between for Dambachari and his paramour.

Page 15.—

The Zoo-keeper was over engrossed with the aftermath of some serious domestic troubles :—The after effects of the Great European War.

One Miss Blue Cat wanted to wed not even an ugly Indian dark rat but the handsome Mr. White Rat:—Miss Neelakanta Iyer-Arundale matching in Adyar near Madras over which the Brahmin public and press raised a hue and cry.

Took to screaching and scratching :—Screaching is platform oration and scratching is writing in newspapers by all schools of Brahmins alike.

A very keen headed canine leader interceded :—Refers to Mahatma Gandhi who is a Non-Brahmin.

Page 16.—

Also unapproachables within the pouncing distance of the cats, exactly 74 paces in Malabar and 36 paces in the Tamil land :—These refer to the social customs between the Brahmins and the depressed classes in Malabar and the Tamil Districts.

I shall have immediately one of your poorest babies as my foster-daughter :—Refers to Mahatma Gandhi's bringing up a depressed class girl.

Page 17.—

Piously chanting the charms in which they were initiated by the cats, committing, of course a number of dilectic mistakes in chanting as 'Silence', 'Non-Violence', 'Silence', 'Nonsence', 'Violence', 'Nonsilence', 'Villes-sense', 'Nonsense', 'Vile essence' 'Nonsolance', 'Silence', 'Insolance', etc.:—The initiation of the charms by the cats to the lions corresponds to the recognised function of Brahmins in initiating their disciples in the chanting of Mantras. Just as the wrong chanting of Mantras leads to evil results as per Sastras, the wrong chanting of the 'Silence-Non-violence' charms lead to bloodshed. Wrong chanting in this case means not following the teachings of Gandhi to be silent and non-violent by thought and deed.

Lay dormant during the days and stirred somewhat during nights for a mandalam of 40 days :—The analogy is between the wild animals like lions roaming usually during nights and the forty days fasting of Mahomedans during which they starve in the day and eat in the nights.

Day of the Zoo Liberty :—The Moplah rebellion.

They tore to pieces far more than they needed for their mess :—The mad rush of the illiterate Moplahs on Hindus was such that if Mahatma Gandhi, who was refused entry into Malabar by the Madras Government, had been allowed to enter instead, it would have been no surprise if even his head would have been chopped off with the very cry Mahatma Gandhiki Jai by any illiterate Moplah who might not have seen the Mahatma before.

Three of the lions proclaimed themselves Rulers of the Zoo :—Three of the leading Moplah Hazis or priests actually declared themselves Rulers of Malabar during the rebellion.

As a token of acceptance of their authority as Rulers of the Zoo they demanded and forcibly extracted a pinch of flesh :—Forced conversions of Hindus to Mahomedanism by performing Sunnath or circumcision.

Page 18.—

The propagandist cats and dogs alike had to wind up their propaganda in great hurry :—After the episodes of Bombay, Chauri-Chaura, Malabar and other places with much bloodshed, Mahatma Gandhi cancelled his N. C. O. programme for good.

The Zoo-keeper immediately whistled for a pack of ferocious blood hounds from the distant north :—Wired for the Sikh and the Gurkha sepoys who are also Non-brahmins and hence described as blood hounds.

Drove the rest back into their cages:—Putting the rebells under restraint of various degrees and actually putting good many into cages, the jails.

I am specially qualified Reinforcing Engineer by profession, but my business suffered by intrigues and boycotts to such an extent that I was contemplating to close my shop :—The lecturer fits here his own service history into his *Zoo* story.

I was ever averse to the inner fences being assiduously maintained by the Zoo-keeper in his own interests :—By inner fences the self-imposed caste barriers of the Indian people are meant and the lecturer's aversion to the caste divisions and his strong belief that the idea of Swaraj for India was incompatible with those divisions cannot be more strongly expressed than by his choice of the *Zoo* analogy. The alien Government, to say the least, was not interested in obliterating these divisions which made it imperative to retain a foreign Ruler, and under the so-called pledge of religious neutrality the divisions are allowed to continue without the least chance of reformation. But for this so-called neutrality, caste dissensions would have resulted in anarchy, which in turn would have left the fittest to survive under better conditions of society, and hence the lecturer's observation assiduously maintained.

Was busily engaged in that congenial work to make the best use of the opportunity as I knew fully well that I will be again shunted out by the Zoo-keeper as soon as his emergency was over :—The lecturer was utilized to suppress non-co-operation most effectively by his Samadharma lectures which condemned the caste institutions in the strongest terms. Samadharma was not the thing to attain which the Government was anxious, but as the lectures operated effectively against non-co-operation at the time of its climax the lecturer was encouraged to proceed with his propaganda of Samadharma. However, the lecturer availed of the opportunity to impress on the public the serious defects of the Indian society and to indicate the modus operandi for attaining responsible government.

Page 19.—

Vasanthapuram :—Adyar near Madras is meant. This is the head-quarters of the Theosophical Society presided over by Dr. Annie Besant. It is the name of the place mostly used by those who are adverse to Dr. Besant's movement.

Page 20.—

Tamil denomination for the two-legged Zoo in contra-distinction from the human society called Makkal :—There are two roots in Tamil meaning human beings of which Maakal means human beings gifted with only five senses as other animals and Makkal meaning those human beings gifted with six senses. This conception is unique with the ancient Tamils.

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Samadharma :—Numerous lectures were delivered by P. V. Manickam Naicker on the Sociological science and practice of the Tamils down to a few centuries ago and the sum and substance of them was Samadharma. A separate publication on the subject in great detail is getting ready.